

the private chapel attached to his fine manor-house of Shenley in Hertfordshire. His estates and influence lay in the counties bordering on London. Such were the men who brought before Parliament a paper setting out the most advanced tenets of Lollardry. The status of the proposers was in itself a sufficient safeguard against views subversive of property, which had no place in the Lollard programme. As an official statement by the leaders of the party, the articles are valuable evidence of its tendencies. They correspond exactly to the doctrine preached by individual heretics. They show that there was general agreement within the sect on those questions which had been brought forward by missionaries such as Swynderby, As ton and Purvey. There are the usual attacks on Transubstantiation, image-worship, pilgrimage, prayers for the dead, the riches and secular employments of the clergy. The necessity of auricular confession is denounced for the reason that it \* exalts the pride of the clergy' and gives opportunity of undue influence. Exorcisms and blessings continually performed on inanimate objects, as wine, bread, water, oil, salt, incense, the walls and altar of the church, the chalice, the mitre and the cross, are styled \* rather practices of necromancy than of true theology.' We find also—an important and novel point—a strong objection to vows of celibacy. Vows of this nature were very commonly taken even by men and women who remained in ordinary life without entering a convent.<sup>1</sup> Great virtue was supposed to attach to this, in accordance with the well-known theory of the Church. ^Even Wycliffe had the mediaeval admiration for the state of virginity, but his followers shook it off. The Lollards considered it superstition, and preferred the state of marriage. Another article denounces superfluous arts ministering to the luxury of the age, and calls for sumptuary laws; men ought to live like the apostles, contented with simple food and dress. The Quaker's objection to all war as unchristian also appears as part of the Lollard creed. The cause of this somewhat impracticable theory was the disgust engendered by the devastating campaigns in France, crowned, when peace seemed

<sup>1</sup> See the Ely Episcopal Records, *Calendar*, Gibbons, *passim*; Bev. W« Hunt's *Diocesan History of Bath and Wells*, 138.